
An Essay on the Civilizations of India, China and Japan by G. Lowes Dickinson
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In discussing the two schools between which Negro thinkers are divided, those who insist on absolute equality between black and white in all phases of social life and those who preach the "doctrine of personal self-development and social service," Mr. Evans says that he came to sympathize with the latter from the feeling that the injustice done to the Negro is due in part to "the ignorance and futility of the race;" that "if there is dirt, if there is overcrowding, if there is debt, if there is exploitation on the part of the white man, it is largely the fault of the Negro himself;" and that the great work is to make him "fit to live and work in the present difficult and complicated environment."

As to South Africa, Mr. Evans recommends territorial segregation for the Negro with a measure of self-government, with education adapted to his needs and particularly a training that will enable him to grasp his economic opportunities. In the South the vigorous policy adopted by the British government is no longer possible but there too Mr. Evans would recommend segregated rural communities. Segregated because if blacks and whites were removed from daily contact, race friction would be diminished. Rural because the Negro has shown himself ill-adapted to city-life and for commerce and industry, while his greatest prospects are in the line of agricultural pursuits. And communities because the Negro needs the development and the power which come from co-operation with his race while such communities would furnish scope for the activities of the leaders among the race. Mr. Evans is most optimistic in regard to the future of the Negro in America, through he points out the radical changes that must be made before a permanent adjustment of the two races can be reached.

An Essay on the Civilizations of India, China and Japan. By G. LOWES DICKINSON. New York: Doubleday, Page and Company. 1915. Pp. 86.

This essay is an attempt to get below the surface, to find out what it is that is really characteristic of these three great eastern nations and serves to distinguish them from the western world, and further to trace the effects upon these ancient civilizations of the shock of western ideas. In the first place, Mr. Dickinson denies that the East is a unity and can be placed in antithesis to the West. Taking as his criterion man's attitude toward life, he would place the dividing line between India alone and the

rest of the world; for India is religious and her religion denies just what "the West most emphatically affirms: the reality and importance of the material world, and of the historic process in time." Socially there is the same dividing line, for, according to Mr. Dickinson, her caste system proves India aristocratic, a land where equality of opportunity is not considered desirable, while in the rest of the world democracy exists in theory if not in fact. Because of this essential difference, the westernization of India has been difficult and made still more difficult because it has been accomplished under foreign control and of that nation which, of all others, is best able to appreciate the defects and least able to appreciate the qualities of Indian civilization. At present the problem in India is as to whether England shall continue the policy of transferring the government from English to native hands, for she has reached the point where the continuance of the process will mean a real shift in the control. English officialdom is opposed to such a shift from the belief that the Indians are not as yet capable of impartial administration of government and the interest of the masses require a continuance of English control.

China, to Mr. Dickinson, presents the most striking likeness to the western world. The Chinese

attitude is democratic, just as it is positive and secular. And this underlying and fundamental likeness to the man of the modern West is, in my judgment, far more important and significant than the superficial differences which are usually dwelt upon by western travelers and residents.

The process of westernization, which in China means only the acquisition of a "new technique," has not proceeded as far as in India and Japan. The revolution was not a real change, not a national movement, but one brought about

"by a handful of men educated in foreign customs and foreign ideas, and working with a mercenary army;" though Mr. Dickinson is hopeful that "given education, a press and better means of communication"

a republic, which should be so in fact as well as in name, might be developed within a generation.

Japan, too, is western though she resembles more closely mediaeval Europe, with virtues and vices which are still feudal. But in Japan the process of westernization has advanced rapidly

and has been attended by all those "evils of disorganization and unjust distribution" of wealth which constitute the political and social problem of the West. The most ominous factor in her development is her government. Monarchic in form, bureaucratic in reality, it is attempting to block the way toward democratic control and the effective organization and direction of public opinion.

The Modernizing of the Orient. By CLAYTON SEDGWICK COOPER.
New York: McBride, Nast and Company. 1914. Pp. 353.

The contact of East and West and the changes, incongruous as so many of them are, which are the result of western ideas at work among eastern peoples, form one of the most interesting studies of a journey around the world. Mr. Cooper's travels took him into Egypt, where he was particularly interested in the educational system with its contrast between the old and the new. Even more striking is the contrast in India between the activities of the Gaekwar of Baroda, one of the most progressive of the leaders of modern India, who has established compulsory education in his province, has started a state library with numerous branch and traveling libraries, is putting into use cinematograph machines and is going as far as he can in the breaking down of caste feeling; and the Gurukula, the training school of the Arya-Samaj, which rejects practically everything of western education. The traditional Indian system of education, adopted in the hope of stemming the western tide, while it develops high moral qualities, does not give the utilitarian training which alone will fit its young men for leadership in twentieth century India.

Of the Philippines Mr. Cooper speaks without enthusiasm. Our occupation of the islands is characterized as "one of the most incongruous and unsatisfactory enterprises" in American history and one which of necessity must be long continued. There is need of American capital for the development of the Philippines but it is difficult to secure investments because of the risks involved and the ever-present problem of labor. Much more attractive is the picture of Japan where Mr. Cooper was successful in getting away from the modernizing influences into unspoiled rural Japan. The book is the record of a traveler's impressions of the Near and Far East.